R8780-1
2480

PRRC emerging trends

Published by the Princeton Religion Research Center

Vol. 11, No. 1

Jan 89

14% Of 'Informed' Adults Say They Are Charismatics Or Pentecostals

PRINCETON, N.J. — One person in seven (14%) of those who are familiar with the terms "charismatic" and "pentecostal" say these terms describe themselves.

In a national Gallup survey, conducted in conjunction with the *Society for the Scientific Study of Religion* and the *Religion Research Association*, all persons surveyed were first asked this question:

Do you happen to be familiar with the term "charismatic" Christian or "pentecostal" Christian?

A slight majority, 55%, answered in the affirmative. Awareness is higher among women (60%) than men (51%), college graduates (75%) than those with less formal education, and among evangelicals (69%) than non-evangelicals (51%).

Charismatic Christians profess to have received the baptism or fullness of the Holy Spirit. It is usually accompanied by or followed by conferring on the believer one of the gifts (charismata) of the Spirit described in the Pauline Epistles.

Pentecostal Christians believe that people saved by faith in Christ experience a baptism of the Holy Spirit, signified by speaking in tongues or unknown foreign languages. Pentecost, also known as Whitsunday, was the day the followers of Christ first received the Holy Spirit.

All persons aware of the terms (55% of the total sample) were then asked:

Would you describe yourself as a "charismatic" or a "pentecostal" Christian, or not?

Fourteen percent answer "yes." Of all persons in the survey, 8% are familiar with the terms, and also use the terms to describe themselves.

Those Who Know Terms and Use Them To Describe Themselves

NATIONAL	8%
Men	7
Women	9
18-29	9
30-49	6
50 & older	9
Catholics	4
Protestants	12
Evangelicals	22
Non-evangelicals	3
Church attenders	13
Non-attenders	5
College, graduates	6
College, incomplete	9
High school graduates	7
Less than H.S. graduate	10
White	8
Non-white	7
Black	6
Hispanic	7
East	2
Midwest	8
South	10
West	11

9% Have Attended Charismatic Meeting

The proportion of adults who are familiar with the terms and also use them to describe themselves (8% of all adults) closely parallels the percentage of adults who say that, during the last two years, they have attended a charismatic religious group.

Here is the question asked in a recent survey, *The Unchurched American*:

(continued on page 2)

(continued from page 1)

In the last two years have you attended a charismatic religious group, that is, one including the gifts of the spirit?

Here are the national results, and those by key groups:

	Attended Charismatic Meeting In Last Two Years
TOTAL	**9%**
CHURCH STATUS	
Churched	12
Unchurched	4
SEX	
Male	8
Female	9
AGE	
Under 30	9
18-24 years	9
25-29 years	10
30-49 years	9
50 and older	9
RACE	
White	8
Black	13
Hispanic	11
REGION	
East	5
Midwest	10
South	11
West	9
EDUCATION	
Less than High School	9
High School graduate	9
Some college	10
College graduate	8
MARITAL STATUS	
Married	9
Single	9
Divorced/Sep./Widowed	9
RELIGIOUS PREFERENCE	
Protestant	11
Catholic	6
Other	6

Methodists, Catholics More Likely To Stray

One in three Americans who was raised a Methodist and one in 10 who was raised a Catholic no longer identifies with those churches.

These findings come from "The Unchurched American 1988," a Gallup study conducted for Congress '88, a coalition of 22 religious groups.

The survey also showed increases among two smaller groups with almost opposite viewpoints — those who claim no religious affiliation, on the one hand, and smaller, Fundamentalist and Pentecostal churches on the other. Fundamentalists and Pentecostals make up the majority of those found in the "Other Protestant" category of churches whose membership is too small to be recorded separately.

Six percent of Americans were raised in "Other Protestant" churches, while 8 percent now belong to those churches. Five percent of Americans say they were raised with no religious affiliation, while eight percent now claim no affiliation.

The survey results give some sense of the level of "switching" between religious affiliations that takes place in America. By some estimates, one Protestant in three has switched denominations within the Protestant family. While the present sample is not large enough to show, for example, what percentage of those who were raised as Methodist now belong to the Episcopal Church, or vice versa, it does illustrate some broad patterns and provide some insight into which denominations are doing the best job of retaining their members.

Proportionately, the major loss came among Methodists. While 13 percent of Americans say they were raised in the Methodist church, only 9 percent identify with that church today. The proportion of decline was fairly constant across all demographic groups.

While the percentage decline among Catholics is not as great as among Methodists, millions of Americans have stopped identifying with the Catholic Church: Thirty-one percent of Americans say they were raised as Catholics, while 27 percent now identify with the Church.

Among other religious denominations, there was little general change in the percentages who said they were raised in that religion and those who still consider it their religion:

(continued on page 3)

(continued from page 2)

Religious Preference — When Raised and Current

	Raised	Current
	%	%
Baptist	23	21
Episcopal	2	2
Lutheran	5	5
Presbyterian	3	4
United Church of Christ	2	2
Christian Church (Disciples of Christ)	2	3
Mormon	2	2
Jewish	3	3

The decline among Catholics was particularly pronounced among the young and college-educated. For example, 36 percent of Americans under 30 say they were raised as Catholics, but only 31 percent now identify themselves as Catholics. Similarly, 35 percent of Americans 30 to 49 say they were raised as Catholics, while only 29 percent now identify with the church. There was no significant difference among those over 50 — 22 percent of Americans in that age group say they were raised as Catholics and 21 percent still identify themselves as such.

Among college graduates, 31 percent say they were raised as Catholics but only 21 percent say they are Catholics today. The findings were similar among those who had attended, but not completed, college: Twenty-nine percent say there were raised as Catholics, but only 24 percent say they are Catholics today. There was no significant change among those with lower levels of education. Among those with a high school degree, 32 percent were raised Catholic and 30 say they still are Catholics; among those with less than a high school education, the figures were 29 percent and 28 percent, respectively.

There has been considerable attrition among Hispanic Catholics. Eighty-four percent of Hispanics say they were raised as Catholics, and only 10 percent say they were raised as Prostestants. However, the proportion of Hispanics who now say they are Catholic fell to 74 percent, while the proportion of Hispanics who say they are Protestant rose to 17 percent.

The increase was greatest among the Christian Church (Disciples of Christ), a mainline denomination strongest in the West and Midwest. While 1 percent of Hispanics say they were raised in this denomination, 5 percent say they now belong.

While 3 percent of Hispanics say they were raised in "Other Protestant" churches, 6 percent now say they belong to those churches.

These findings partly reflect the fact that conservative, Evangelical churches have targeted members of minority groups for recruitment in recent years. They have also had some success attracting blacks: Five percent of blacks say they were raised in "Other Protestant" churches, but 9 percent now say they belong to those churches.

In addition, the proportion of blacks who cite no religious affiliation is 10 percent, up from the 6 percent who say they were raised with no affiliation. The movement to "no affiliation" and "Other Protestant" among blacks seems related to a slippage among Baptists — 62 percent of blacks say they were raised as Baptists, but 52 percent say they are Baptists today.

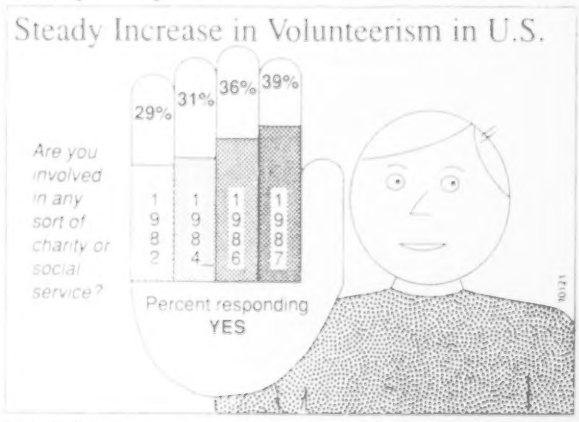
The proportion of black Catholics has remained stable: Ten percent of blacks say they were raised as Catholics, and 11 percent say they are Catholics today.

Figures are based on 2,556 interviews conducted between March 11 and March 20, 1988. For findings based on samples of this size, one can say with 95 percent confidence that the error attributable to sampling and other random effects could be two percentage points in either direction.

In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. These statements conform to the disclosure standards of the National Council on Public Polls.

(Gallup Religion Poll, by George Gallup, Jr. and James Castelli, September 30, 1988, Los Angeles Times Syndicate.)

Gallup Graphics



Canadians Favor Mandatory Prayer in Schools

Fifty-three percent of the public believe that there should be mandatory prayer time in Canadian schools. In contrast, Gallup data reveal that 43% of the populace state that there should not be mandatory prayers in the classroom. Another 5% don't know.

This issue has once again come to the fore in Canada as the courts in Manitoba, Ontario, and British Columbia are or have been facing cases pertaining to prayer in schools. In September, 1988, the Ontario Court of Appeal struck down a section of the provincial Education Act which compelled local school boards to hold daily religious activities. The Court declared the law in question to be an infringement of the individual's right to freedom of conscience and religion. The Ontario Government had argued that most citizens of the province wanted daily prayer and that not infringement of rights was occurring. The Government lost its case, however, and has decided not to appeal the decision to the Supreme Court of Canada.

Gallup data indicate that three in five (60%) Ontario citizens do indeed want mandatory prayer time in the schools of their province. Thirty-five percent of Ontarians believe that there should not be structured time for daily prayer in Ontario schools, while another 5% don't know.

Support for mandatory school prayer is lowest in western Canada. Forty-three percent of Prairie residents and only 32% of British Columbians favor mandatory prayer. This figure rises to 53% in Quebec and fully 67% in the traditional, conservative Atlantic Provinces.

Perhaps not surprisingly, there is a significant discrepancy in attitudes concerning this question when the data is analyzed along the age dimension. Whereas only 39% of younger Canadians in the 18-29 year age bracket favor mandatory prayer time in Canadian schools, this figure rises to fully 71% of the populace fifty years of age or older.

There is also a wide difference of opinion when the data is broken down by sex. Whereas almost three in five females (59%) say that there should be mandatory school prayer, only 45% of the males share this belief.

An analysis of the data by the education background of the respondent shows that support for mandatory prayer in Canadian schools decreases with increased education. Whereas fully 64% of Canadians with less than a high school diploma advocate daily school prayer, this figure drops to only 40% of the public with post-high school educational backgrounds. Support for prayer is also higher in less populated areas of the country.

Today's results are based on 1,012 personal interviews with adults, 18 years and over, conducted November 30-December 3, 1988. A sample of this size is accurate within a four percentage-point margin, 19 in 20 times.

(Article written by Lorne Bozinoff, Ph.D., Vice President of Gallup Canada and Peter MacIntosh, Research Analyst.)

The question asked was:

Do you think there should or should not be mandatory prayer time in Canadian schools?

Opinions Concerning Mandatory Prayer in Schools

	Should Have	Should Not Have	Don't Know
	%	%	%
NATIONAL	53	43	5
Age:			
18-29 years	39	56	5
30-49 years	47	49	5
50 years & older	71	23	6
Sex:			
Male	45	50	5
Female	59	36	5
Education:			
Incomplete high school	64	31	5
High school graduate	61	34	5
Post high school	40	55	5
Community size:			
Under 10K	61	34	5
10K-100K	58	36	6
100K & over	46	49	6

NOTE: Percentages may not add exactly to 100, due to rounding.

Teen Belief In Witchcraft Is On The Rise

More teens than ever believe in angels, but more also think that witchcraft exists, according to the latest Gallup Youth Survey.

Overall, 95 percent of teens say they believe in at least one of the supernatural phenomena investigated in the survey.

Three teens in four (74 percent) say they believe in angels. Teens who attend church regularly (82 percent) are most likely to believe in the heavenly messengers, but two in three teens who are not regular church attenders (67 percent) also believe in their existence. Belief in angels has risen, from 64 percent of teens in 1978 to the current level of 74 percent.

Currently, 29 percent of teens say they believe in witchcraft, compared with 25 percent in 1978. Such beliefs can be of concern to parents and youth workers, who associate them with satanic cults and other "dark forces." No difference is found in witchcraft belief according to the religious practices of teens.

Teens' belief in astrology has had its ups and downs over the years, and now 58 percent of teens say they believe that movement of the celestial bodies influences their lives. By comparison, only 40 percent held similar beliefs in 1978.

Young women are more likely than young men to ask, "What sign are you?" by a margin of 64 percent to 53 percent. The scientific community has branded astrology a worthless study, and above-average students (54 percent) are less likely than those who are doing average or below-average work in school (63 percent) to believe in astrology.

ESP (estrasensory perception) is deemed possible by half the teens (50 percent). Belief in ESP is highest among young men (54 percent) and teens who are 16 or older (54 percent). Clairvoyance, the ability to see into the future or beyond normal sensory range, is considered possible by 21 percent of the teens. Older teens (34 percent) are more likely to believe in witchcraft than younger teens (26 percent).

The proportion of teens believing in ESP has dropped, from 54 percent in 1978 to the current 50 percent. In the same period, the proportion of teens claiming the existence of clairvoyance has fallen, from 30 percent to 21 percent.

Ghosts are more than just Halloween fantasies to 22 percent of teens. A like proportion believe that Bigfoot may be stalking the Pacific Northwest or the Tibetan foothills, but today only 16 percent holds out the belief that a prehistoric creature called "Nessie" roams the depths of Loch Ness in Scotland.

Young men are most likely to believe in Bigfoot (33 percent), ghosts (28 percent) and the Loch Ness monster (22 percent). Young women are far more skeptical about these phenomena, with only 11 percent believing in Bigfoot, 10 percent in the Loch Ness monster and 16 percent in ghosts.

Time has not been kind to all the creatures. Belief in ghosts has remained steady between 1978 (20 percent) and 1988 (22 percent); however, during the same period, the number of Bigfoot believers has dropped, from 40 percent to 22 percent, while the ranks of those who hope someday to see the Loch Ness monster have fallen, from 31 percent to 16 percent.

Here is how the question was asked:

Which of the following do you believe in: ghosts, the Loch Ness monster, Sasquatch (Bigfoot), witchcraft, ESP, clairvoyance, angels, astrology?

The findings reported today are based on telephone interviews with a representative national cross section of 506 teen-agers, 13 through 17, conducted between June 23 and July 10, 1988.

Teens' Supernatural Beliefs

	National	Male	Female	Ages 13-15	Ages 16-17
	%	%	%	%	%
Angels	74	73	74	74	74
Astrology	58	53	64	60	56
ESP	50	54	46	47	54
Witchcraft	29	30	28	26	34
Bigfoot	22	33	11	22	24
Ghosts	22	28	16	19	25
Clairvoyance	21	24	19	15	30
Loch Ness Monster	16	22	10	16	16

How To Reach The Unchurched American

Millions of Americans remain unchurched, and many churches are continuing to experience losses in membership. What can be done to reach the unchurched American? How can present members be kept in the fold?

New light is shed on these pressing questions by the results of a just-completed major survey of the nation's adults, THE UNCHURCHED AMERICAN — 1988. The focus of this survey is on the factors that cause people to leave the church — and those that cause them to return.

This survey, which reports updates of many of the questions asked in the landmark survey of a decade ago (THE UNCHURCHED AMERICAN, 1978), compares and contrasts the attitudes of the churched and unchurched on social changes, lifestyle factors, basic religious beliefs and many other factors that are related to churchlessness.

Special attention in this 1988 survey has been given to the religious experience and needs of blacks and Hispanics in the United States.

The report, based on this important survey, provides full statistical details, comparisons with 1978 results, as well as a special section which offers practical steps to reach the unchurched in your community.

For good, solid, practical information that can help YOU in YOUR ministry — both in reaching new people and in deepening the commitment of the present members of your church — write for the new report, THE UNCHURCHED AMERICAN — 1988.

To place your order write: The Princeton Religion Research Center, P.O. Box 628, Princeton, NJ 08542. Cost per copy is $29.00.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one-year subscription can be obtained for $30.00. Inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600).** PLEASE NOTIFY US OF ADDRESS CHANGE.

PRINCETON RELIGION RESEARCH CENTER
P.O. Box 310
53 Bank Street
Princeton, New Jersey 08542

FIRST CLASS
U.S. POSTAGE
PAID
Permit No. 175
Plainsboro, NJ
08536

First Class Mail